

upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence."—*Ibid.*

Did you catch the implications? To economize, to give, is part of "the glory of the gospel."

Economy—economy with a purpose—is something that should be studied. "No one should think it beneath him to study economy and the best means of taking care of the fragments."—*Ibid.*, vol. 5, p. 400.

Inspiration cites some practical applications. "The cause of God lay so near the heart of the pioneers in this message that they seldom took a meal at a hotel, even though the cost was but twenty-five cents." The servant of God goes on to point out that while newer workers "may not be called upon to deprive themselves of warm meals, as the early workers did in their itinerant life, they may learn to supply their real wants with less expense than they now think necessary."—*Ibid.*

Is not this the principle—to supply our actual needs, while avoiding imagined wants, indulgences, and extravagances? The revelator's condemnation of Babylon, it should be remembered, is that "she hath glorified herself, and lived deliciously" (Rev. 18:7).

The study of economy is practical for another reason. Financial advisers such as Sylvia Porter are recommending economical buying as a means of helping cope with inflation. With clothing, for example, she suggests that one can save 30 to 50 per cent by buying basic style clothing off season. She observes that basic styles carry over from year to year. Incidentally, this is a good reason for avoiding conformity to every innovation of fashion.

Practical Suggestions

A writer in the February 18, 1968, issue of *Family Weekly* included several practical suggestions, such as not to shop for food "early in the week when prices are generally higher," and "using the self-service dry cleaning in a laundromat."

"You might save the equivalent of a week's salary during the year by not buying 'on time' and avoiding interest charges," this author pointed out. (An idea for helping more of us to participate in the annual Week of Sacrifice Offering, perhaps?)

And would you believe that installment credit may be three to four times as expensive as bank financing? To quote this same author, "Remember that the true annual interest rate on credit fees quoted, for example, as '1 per cent a month' actually comes to 22.2 per cent a year, if based on the

original amount owed and paid in 12 monthly installments."—*Ibid.*

Along with economy, inspiration suggests that we should "cherish a spirit of sacrifice" (*Testimonies*, vol. 9, p. 130). It is something to cherish—not something to regard as a burden. "In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work."—*Ibid.*, pp. 130, 131.

A spirit of economy and of self-sacrifice does not come natural to children and youth. And far too often we strengthen their natural tendency toward love of display by unwise gifts and indulgences. Urges inspiration, "Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. . . . Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display."—*Child Guidance*, pp. 134, 135.

Real Problem

The real problem, perhaps, is that we give our children too little of ourselves—and then try to compensate with a toy, a party, an indulgence, an amusement. Could it be that this is the motivation behind some of the often unwise expenditures for birthday and Christmas giving? But how foolish are such compensations! Far better to cut away every extravagance, seeking to instill, both by precept and example, habits of economy—which even in this life are far better than the richest dowry!

Commenting on the rash of campus revolutions, Jim Bishop wrote in the June 6, 1968, issue of the *Los Angeles Herald-Examiner*, "The young man

who is given tuition, board money, clothes, spending money and a car is a prime candidate to despise his parents."

"It is good for a man that he bear the yoke in his youth," the Word of God declares (Lam. 3:27). Every year I cite this verse to my academy seniors and point out that those who must work much of their way through college are the fortunate ones. "As a rule," points out inspiration, "those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial."—*The Ministry of Healing*, pp. 194, 195.

Is it not time for a realistic reappraisal of our fiscal responsibilities in the light of our nearness to the eternal world? It will mean some changes, perhaps a new conversion. "My brethren and sisters," the servant of God urges, "you must be willing to be converted yourselves in order to practice the self-denial of Christ. Dress plainly but neatly. Spend as little as possible upon yourselves."—*Testimonies*, vol. 9, p. 131.

"Spend as little as possible upon yourselves"—this has been the burden of this series of articles. Remember the example of Christ, and we will not be offended at words as plain as the following:

"There should be no extravagance in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. . . . Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing."—*Counsels on Stewardship*, p. 298. ♦♦

But the Greatest of Joys

By DAVID EVANS

There is a joy in the coming of life:

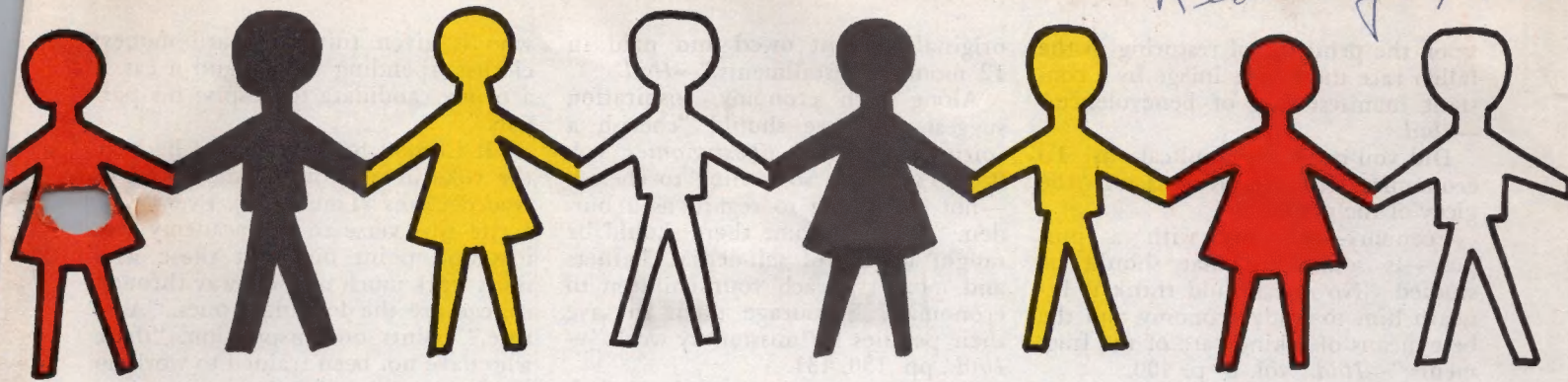
The trembling limbs of a just-born calf,
Wet with the dew of its birth,
Licked by its mother's sandy tongue,
Mocked by the barn swallow's mirth.

There is a joy in the calmness of life:

The silken starlight weaves through the trees
In the wintry orchards asleep,
Etching patterns of icy blue sheen
On the pond where pure moonbeams creep.

There is a joy in the changing of life:

Trembling wet calves and soft silken stars
Put joy in nature's fresh face,
But the greatest of joys to a sensitive heart
Is the life of a man changed by grace.



Red and Yellow, Black and White

By ROBERT W. NIXON
Assistant Editor, *These Times*

SEVENTH-DAY ADVENTISTS in the United States and in certain other countries today wrestle with issues growing out of racial differences. Solutions are not simple, even though inspired guidelines on this question were set forth decades ago.

While attending the General Conference session at Battle Creek, Michigan, Ellen G. White, on March 21, 1891, spoke to the leading workers of the young church on the subject "Our Duty to the Colored People."

"I know that that which I now speak will bring me into conflict," she declared. "This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master's footsteps."—*The Southern Work* (1966 ed.), p. 10.

Mrs. White proceeded with a strong appeal that the church increase its work for black Americans. She explained the Biblical principle of the brotherhood of all men and made clear that the Christian must treat his colored brother with respect.

"There are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children," Mrs. White continued. "Those who have spoken harshly to them or have despised them have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable. The color of the skin does not de-

termine character in the heavenly courts."—*Ibid.*, p. 11.

"The slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul," added Mrs. White. "They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ."—*Ibid.*, p. 13.

One With Christ

"Men may have both hereditary and cultivated prejudices," Mrs. White said, "but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God."—*Ibid.*, p. 14.

"Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people," declared Mrs. White. "We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according to Christ's order. You have no license from God to exclude the colored people from your places of worship. . . . They should hold membership in the church with the white brethren. . . . At the same time we

must not carry things to extremes and run into fanaticism on this question."—*Ibid.*, p. 15

So Mrs. White set forth the ideal: As Bible-believing Christians, Seventh-day Adventists are not to be racially prejudiced. They should support the principle of nondiscrimination, which grows out of a true understanding of the Creator's love for all men regardless of their race, color, language, nationality, or economic background.

Early Adventist workers in the South found integrated congregations. The first Adventist minister in Georgia, C. O. Taylor, preached in the 1870's to a congregation of both blacks and whites, though they were seated separately, as they often had been when pre-Civil War whites took their slaves to church with them. In Kentucky, D. M. Canright reported three Negro Sabbathkeepers worshiping with their white brothers in Christ.

A Growing Conflict

However, during the 1890's new segregation laws in the South created increasing hardships for Adventist evangelists. As he worked along the Mississippi River from the steamer *Morning Star*, James Edson White encountered more and more whites who opposed the education of Negroes. He found that the Negroes, fearing exploitation, increasingly distrusted the whites.

Even during the late 1890's Adventist evangelists in some areas of the South continued to hold evangelistic meetings open to both races, but in many places the story was different. When he attempted to preach to both

ances in Georgia, O. C. Godsmark must have been shocked when both races walked out.

The problem of outside pressures about race became so great that James Edson White was forced to abandon his idealistic open-door approach to evangelism in the South. He commented in 1901: "We preferred to live and work in such lines as we could than to force the issue and be cut off from the work."—*Gospel Herald*, January, 1901, supplement, p. 4.

In *Testimonies for the Church*, volume 9, pages 206, 207, Mrs. White explained: "Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshipping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way."

Outside segregationist forces thus made it necessary for the church temporarily to settle for less than the ideal. And today the same forces in certain parts of the world may force the church into the same position. In such situations Seventh-day Adventists, following principles set forth in the Spirit of Prophecy, have reluctantly accepted segregated facilities, not because of personal prejudices, but to permit the work of Christ to move forward. In all cases where segregation is based solely on prejudices of members, it is wrong.

Regional Conferences

In the mid-1940's the church approved a black-supported measure to set up Negro (Regional) conferences in areas where the plan seemed workable because of the large number of black members. The plan had two major purposes: to achieve greater evangelistic results than would be achieved under existing organizations, and to develop more Negro leaders. However, such Regional conferences do not prohibit white Adventists from joining their churches. At least four—and perhaps all eight—have whites on their membership rolls. Though many church members and leaders admit the plan is not ideal, it has strengthened Negro evangelism and has provided additional leadership opportunities.

A highly respected black Seventh-day Adventist leader, evangelist E. Earl Cleveland, an associate secretary of the General Conference Ministerial Association, commented on the problem: "It would seem that Regional conferences are not a proper target of dissolution; rather, the prejudice of the human heart. There was no more interpersonal contact

among us before we had regional conferences than there has been since their formation. Hence the only thing that really changed basically was the leadership of the colored work in North America.

"As a matter of fact," Elder Cleveland continued, "there was less contact between the races before regional conferences than after, for since acquiring positions of leadership in the church, Negroes are now on the major educational and medical boards across the nation, thus influencing policy that leads to better human relations."

Elder Cleveland pointed out that the Seventh-day Adventist Church is not officially segregated. He prefers to call it a nonsegregated church advocating a policy of nondiscrimination. He explains that segregation is exclusion, something contrary to a resolution adopted by the Spring Meeting of 1965. That Spring Meeting recommended that membership and offices in all churches and on all levels must be available to anyone who qualifies, without regard to race. The meeting also recommended that educational and medical institutions and rest

Fourth in a Series on Adventist Education

Should You Pay for It?

By LEIF KR. TOBIASSEN

Enormous sums of money are being spent for education in all progressive countries in the world. While these sums do not compete in magnitude with the huge amounts of money spent on alcohol, gambling, amusements, and other unworthy objectives, the means expended on schools are truly large. Today's world senses the immense value of education. Budgets for schools are being expanded everywhere, year after year. Millionaires and corporations are willing to make grants aggregating millions of dollars. Multitudes are willing to work strenuously to gain an education for themselves or their children. Tax money for education is obtained from all taxpayers, not only from taxpayers who have children in school. The principle that education should be paid for by all seems to be universally recognized.

Concerning Adventist education Ellen G. White wrote 70 years ago: "Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."—*Counsels to Teachers*, pp. 44, 45. In another appeal to the members of Adventist churches the Lord's messenger urged: "There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means."—*Ibid.*, p. 46. In solemn language the servant of the Lord pointed out the responsibility of each Adventist church member: "As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people."—*Ibid.*, p. 43.

Student Aid

The Adventist system of education provides many opportunities for the student to earn a part of his expenses, in many cases a substantial part. Student colporteurs receive liberal scholarships. Most of our secondary schools and colleges have developed strong industrial and service programs by which almost every student can earn a significant amount of his fees while going to school. Yet, the Spirit of Prophecy has outlined a broader plan that indicates that it is not the duty of the parents only but the duty of all the other church members to assist worthy students in need. In connection with our Adventist schools Ellen G. White urged: "Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors who are at the most critical age and who need our aid to secure knowledge."—*Testimonies*, vol. 6, p. 217.

It is God's plan that Adventist education should be provided for all without exception, and that all without exception should have a share in paying for this education. The young person himself has a solemn duty to act with persistent determination; the parents are under divine obligation to assist their children to the utmost of their ability. But each member of the Adventist Church must carry his personal part of the financial responsibility for the education of all our youth. This is the noble prerogative, the duty of each true and faithful Adventist.

homes make no racial distinctions in hiring policies or admission procedures.

The 1966 General Conference session in Detroit, Michigan, added a complete section, "No Wall of Partition," to the *Church Manual*, setting forth with Bible texts and Spirit of Prophecy quotations the church's belief in the brotherhood of all men.

Times have changed greatly since Mrs. White first wrote about racial issues. In the United States civil rights legislation has made segregation in most areas of life illegal.

The Solution

Where does the Seventh-day Adventist Church stand today? In theory it stands where it stood in its vibrant, turbulent early years, with a policy of open doors for everyone. In practice, however, some Adventists as individ-

uals have adapted quite comfortably and wrongly to local custom and prejudices. Some white Adventists feel less than happy when a black brother enters a white church. They slight Christ. Some black Adventists feel unforgiving toward whites for undeniable historical injustices. They slight Christ too.

The solution: All Seventh-day Adventists of both races must seek a closer walk with God. They must plead for a greater measure of divine grace. They must cast aside their racial prejudices. A fine beginning would be for each member to read the new inexpensive paperback edition of *The Southern Work*, by Ellen G. White. Both white and black members should aim to model their lives after Christ's. They should search the Scriptures and the Spirit of Prophecy writings to find God's will for twenti-

eth-century Seventh-day Adventists.

Since Mrs. White wrote that both blacks and whites will eat bread together at the same heavenly table, is it impossible for men with love in their hearts to commune together here on earth?

With more and more Adventists living in metropolitan areas, isn't it possible to arrange more joint Missionary Volunteer programs, prayer meetings, rallies, and evangelistic meetings, teachers' and pastors' institutes? Isn't it possible to exchange pastors, choirs, and Sabbath school teachers occasionally?

Questions to Ask

Most important, what attitude do we parents take at home? The pastor on Sabbath and the teacher during the week will fail completely in breaking down walls of racial prejudice if we sabotage their work at home. Are we parents absorbing the timeless Bible and Spirit of Prophecy principles about the brotherhood of all men and passing them on to our children? Do we each day increase in love for our fellow men of all races?

It is time for each Seventh-day Adventist to ask himself several questions: Just where do I stand on the question of race relations? Do I believe that all men equally are the sons of God, that He loves each one? Do I hold unfounded, unchristian beliefs about other races? Do I feel resentful when men of other races visit my church to worship God or ask that they be permitted to join my church or send their children to the local church school?

If I do, what am I going to do about it? Am I going to pray that God will give me the power to overcome such unchristian pride, so Christ's love can shine through my life? Am I going to study the Holy Bible, God's Word, to find out just what principles Christ and the apostles taught?

Seventy years ago Mrs. White said the problem had "seemed to be continuous of late years." Seventy years later some of us—both white and black—still hold the world's suspicions and prejudices in our supposedly Christian lives. Truly the problem seems "to be continuous."

But now is the time for revival, for reformation. We need the transforming grace of Christ in our hearts. We need the tenderness and love of our Saviour. Perhaps we should take Jesus' advice and become as little children. In Sabbath school the children sing, "Red and yellow, black and white, all are precious in His sight—Jesus loves the little children of the world." Yes, Jesus loves everyone, regardless of color. Do we? ♦♦

A Story FOR THE YOUNGER SET

Chip the Chipmunk

By JOYCE WILLES

Part 2

ONE evening, nearly two weeks after we found Chip, my husband came home, called for Chip, but couldn't find him. I had been busy in another part of the apartment and hadn't been watching our tiny "explorer." I joined in the search, calling, looking under and in everything where we imagined he could be. By this time he had learned to climb up on the sofa and overstuffed chair, so we thought of other places he might hide. We looked for nearly half an hour, but couldn't find him anywhere. Finally, I looked in a very unlikely place—to me, anyway—under the kitchen sink. He had crawled under some rags and had gone to sleep.

Sabbath afternoon when Chip again disappeared I looked under the sink, but this time he wasn't there. Only after ten or 15 minutes did I hear a munching sound coming from under the stove. I looked and there was Chip enjoying some sunflower seeds from one of his stored piles of food.

It seemed that wherever we went with Chip, people were delighted by such a tiny, playful pet. Griffith Park in Glendale had several curious "friends." After a little while of being frightened, Chip swallowed his fear and ran to the blanket of an elderly couple a few yards away. They laughed and chattered to their little visitor in Russian, but a stick landing nearby reminded Chip he'd better stay close to home, and he came running as fast as his little legs would carry him.

Chip made up his own little games. He loved to play "tickle my tummy,"

and would hold onto Ken's finger with all his might while being tickled. For a rest from the tickling, he would play "scared," running under a nearby chair. He didn't stop, but turned right around and came running back for more play.

In two weeks he had learned to give up milk, and his stripes had become much darker along his sides. His tiny ears had grown quite a bit, too, and stood up above the top of his head. Since we were to go on vacation just then, some of our friends with two little girls offered to take care of Chip for us. We missed our little friend while we were gone, but the girls had lots of fun with him. One night



he decided that he didn't want to stay in his box, so he chewed out the whole corner where the door was fastened shut. After that, there was no keeping him where we wanted him. He also had a bad habit of chewing on anything that looked good-tasting, and I had to put away everything of value.

One day Ken decided to play with him outside. He was our pet, and we thought he liked staying with us. But he must have seen something interesting in the next yard, and he was off. We never saw him again and have wondered where he went and if he was safe. But we know that in heaven we will have many unusual pets, more fun even than Chip. And we won't have to worry about their running away.

Silent drive to amend the Constitution
including Sunday observance?

From the Editors

A CRISIS APPROACHES

"We may soon have an unprecedented constitutional crisis on our hands." These are the words of Walter Cronkite, well-known news commentator for the Columbia Broadcasting System. He made this assertion on his "Dimension" feature over CBS radio, May 7. What did he mean?

Three or more years ago a few legislators, unhappy with the ruling of the U.S. Supreme Court that representation in State legislatures should be on a population basis (one-man, one-vote) began to call for a convention to amend the Constitution. Quietly they went about their plans, seeking support from State legislatures. Before the general public was aware of what was happening, 32 States had thrown their support behind the demand. Only 34 States, a two-thirds majority, are needed to authorize Congress to call a Constitutional convention. As of now, 33 States have voted affirmatively. Only one more is needed.

Everything that has been done has been legal. The founding fathers set up a provision that if the legislatures of two thirds of the States expressed a desire for a convention in which amendments might be proposed to the Constitution, Congress could call such a meeting. However, never in the history of the United States has such a convention been called.

"The reason is obvious," as an editorial in the *Washington Post* pointed out some time ago: "At no time has Congress or the country been willing to open the basic structure of our Government and the charter of our liberties to the unpredictable whims of a new convention." Supporting this thought, Walter Cronkite declared in his news broadcast, "Assuming there is a convention, can Congress or the States limit the subject matter, or could the delegates run away, as some people feel they might, and propose changes in everything from the Bill of Rights to the powers of Congress, the President, and the courts?"

Serious but Not Critical

We consider the situation serious but not critical. Even if two thirds of the States were to call for a convention, Congress would not be compelled to act; it would merely be authorized to do so. It could resort to a number of legitimate emergency devices to avoid such a conclave—a conclave, incidentally, in which the Constitution might be changed so radically as to be unrecognizable. Doubtless, litigation would be initiated from some quarter to challenge the validity of the authorization. Some might question whether the petitions from some legislatures are still valid. Most of the petitions were submitted to the 89th Congress in 1965 and 1966. Is it possible that these legislatures have changed sufficiently in make-up so that they no longer feel as they did three or four years ago? Twenty-six States were under Federal court orders to reapportion at the very time they voted their reapportionment petition. Is a petition passed by such a body valid?

Concluding his broadcast, Mr. Cronkite said, "At any rate, we may soon have an unprecedented constitutional crisis on our hands. It calls for the fullest public airing, for the very fundamentals of our social order may be at stake." The *Washington Post* editorial concluded by saying, "Every State legislature that has not been sucked

into this dangerous venture should be alerted to what is happening. It is difficult to believe that well-informed legislators will risk such hazards to our constitutional underpinnings if they know what they are doing. This back-door assault on the Constitution should be stopped."

The real danger in the present situation lies, of course, in the fact that various groups who have long felt that the Constitution impedes progress and frustrates their schemes, might introduce and obtain support for ideas that could change radically the whole fabric of American government. Suppose, for example, that conscientious but misguided citizens, alarmed by the secularization of the public schools, should demand an amendment permitting religion in these educational institutions. Suppose others, concerned with the decline of religious fervor in America, should demand that an amendment be included that would establish Sunday as the national day of rest. Suppose others, panicky over the apparent drift toward anarchy among rebellious student groups, should demand an amendment calling for drastic restrictions of personal liberty. Suppose that still others, in despair over their church's attempts to finance its educational system, should demand an amendment that would permit Government money to support parochial schools on all levels. What a Pandora's box would be opened!

A Divine Forecast

Many years ago Ellen G. White wrote that the time will come when "our country shall repudiate every principle of its Constitution as a Protestant and republican government" (*Testimonies*, vol. 5, p. 451). We have always assumed that this would come about by the process of attrition or erosion, that, step by step, laws in conflict with constitutional principles would be enacted until "to secure popularity and patronage, legislators will yield to the demand for a Sunday law" (*ibid.*). Quite possibly this is the way the change will come about. At the same time we must not be blind to the fact that changes—perhaps changes far more drastic and sudden than anticipated—might come about through a constitutional convention such as the one now contemplated.

The process of repudiating the Constitution is not so important as is the result. "By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."—*Ibid.*

Within the past few weeks Eugene Carson Blake, secretary of the World Council of Churches, announced that the council is ready to restructure its organization to admit the Roman Catholic Church just as soon as that church applies for membership. Here is another step in the march toward the fulfillment of the prophecies of Revelation.

Note well this statement by Ellen G. White, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Ibid.*

The fast-moving events about us speak in thunder tones to God's people, "Get ready for the coming of Jesus." They demand personal acquaintance with Christ. They demand an understanding of what is involved in righteousness by faith. They demand a putting away of sin. They demand a rearrangement of priorities. They demand a reconsideration of values. They demand not only revival but reformation. Let us, then, individually seek the kind of experience that will enable us to stand during the time of "affliction and distress which prophets have described as the time of Jacob's trouble" (*ibid.*). Who knows how much longer Christ's ministry will continue in the sanctuary above? Who knows how soon the angel of mercy will "take her flight, never to return"?

K. H. W.

Marijuana—Delight or Danger?—3

WHAT WOULD JESUS DO?

Whenever teen-agers and adults become involved in a discussion about marijuana and other drugs, one thing becomes immediately clear, even startlingly clear. Teen-agers know a great deal about the vocabulary and practices of drug users, while adults know practically nothing. On the other hand, the teen-agers' knowledge of the chemistry and effects of drugs is usually vague and inaccurate; what the adults know may be correct, but it is sadly out of date. For example, many parents and church leaders don't know the difference between "speed" (amphetamine methedrine) and "grass" (marijuana).

Since most adults picture drug users as utterly repulsive, and have never met one, a wide communications gap exists between them and many youth, who do know drug users and don't mind trying anything once. This gap must be closed. There is a great deal that parents can do to dull marijuana's appeal to youth. And there is much the youth can do to stay clear of the drug trap.

Often the desire for marijuana is fed by hidden psychological disturbances: failure in school, fighting at home, insecurity, or lack of self-esteem. Marijuana provides escape. If such disturbances do not exist, what need is there for escape? Young people who are establishing wholesome relationships with their parents and other adults and who know they are worth something seldom develop psychological dependence upon marijuana.

One young man whose first "trip" was sniffing a household product and who had moved on to marijuana and then various chemical and alcohol combinations, admitted, upon being helped back to normalcy, "I'm really beginning to enjoy myself as an individual. I'm getting a tremendous 'high' out of life itself."

Susceptibility to Drug Use: a Danger Sign

A youth may watch for this danger sign: a tendency to run away from problems. Walking out of the house when he can't get mom or dad to agree with him; skipping class when an assignment is not done; burying himself in an evening of television—these are escapes that are different from drug use only in degree. Every human being seeks to get away from his problems. All of us escape somehow, sometimes. But when escape becomes the habit instead of the exception, the drug pusher has a customer. The slogan of those who want to go straight is "Cope; don't cop out."

Christian parents and the church must provide emo-

tional and physical security to minimize youth's desire for escape. Again and again psychologists have found that marijuana users become dependent upon the drug because of existing personality weaknesses. When the church and the home cooperate in helping the youth to build feelings of self worth and confidence, they provide strong protective shield against drug use.

We can learn a great deal about coping with the marijuana problem from physicians and psychologists, but we ought not to close this series of editorials without developing a line of spiritual logic—logic based upon principles found in the Bible and the Spirit of Prophecy. We need to know what Jesus would have done had He encountered marijuana.

Here, in summary, are the bases for deciding about narcotic drugs:

1. God has given us freedom to choose what we will and will not do. But we must bear the responsibility for the consequences if we reject His advice. If we obey Him, He is responsible; if we disobey Him, we are responsible. Said Moses: "I have set before thee this day life and good, and death and evil" (Deut. 30:15). Wrote Ellen G. White: "All are by their own choice deciding their destiny."—*Education*, p. 178; "The destiny of the wicked is fixed by their own choice."—*The Great Controversy*, p. 543.

2. Those who decide that their Creator's way is best will honor Him in all they do, including care of their body. "Whether you eat or drink, or whatever you are doing, do all for the honour of God." "Your body is a shrine of the indwelling Holy Spirit, and the Spirit is God's gift to you. You do not belong to yourselves; you were bought at a price. Then honour God in your body" (1 Cor. 10:31; 6:19, 20, N.E.B.).*

3. Anything we do that diminishes our physical or mental powers diminishes the kingdom of God on earth. "The upbuilding of the kingdom of God is retarded and urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine."—*Testimonies*, vol. 6, pp. 437, 438.

4. We are counseled to "throw off every encumbrance . . . and run with resolution the race for which we are entered" (Heb. 12:1, N.E.B.). One of the most clearly identified effects of marijuana is apathy, loss of ambition. Quite an encumbrance!

5. The Christian may draw on the full power of God to overcome the temptations that face him. "The Lord is well able to rescue the godly out of trials," wrote Peter. And Paul revealed his source of power: "I have strength for anything through him who gives me power" (2 Peter 2:9; Phil. 4:13, N.E.B.). (See also Psalm 34:7 and 91:4.)

The Height of Selfishness

The vigorous Christian, moving forward in faith on exploits for his Commander, relying on Jesus Christ for victory, stands in vivid contrast to the apathetic, sallow-faced, glassy-eyed drug user whose self-induced hallucinations spirit him away from life's realities. The use of marijuana is the height of selfishness. As clergyman Al Carmines, associate minister of the Manhattan Judson Memorial Church, said: "'It doesn't particularly involve one with responsibility for one's fellow man. . . . The liberation of the Gospel has to do with being liberated to care and not being liberated for ecstasy for its own sake.'"—*Time*, Aug. 16, 1968.

The psychological dependence that is characteristic of marijuana use totally opposes the philosophy of Christi-

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After Five Months of Service —Five Years of Captivity

By V. L. BRETSCH
President, Viet Nam Mission

The instructions given him were specific. The young woman—he knew not whether she was friend or enemy—brought him an old man's coat and hat. He would be awakened at five-thirty the following morning. He was to dress like an elderly Vietnamese and set out for the market as though he were going to purchase supplies for the village. She had planned the entire escape down to the smallest detail.

It was Tet, 1969. The Adventist had been a captive for five years. Recently he had been trusted to make group trips to carry food and clothing for his captors. Now an unexpected contact with their enemy had caused his captors to disperse the group, and he was alone with a farm family. The young woman and her three children were there while her husband was out on a mission for the forces holding the Adventist captive.

Five and a half years before, this young man, then about 33 years of age and having a wife and four children, had felt the call of God to the literature ministry.

He and his wife had been born of former parentage about 400 miles north of Saigon. After marrying, they too pursued the day-to-day chores connected with a farmer's life.

Then upon acceptance of the call to sell literature he was directed to a large city about 100 miles from his home. While staying in this city he lived with relatives, returning home occasionally to be with his family. He worked successfully until the rainy season came. Then because floods were a common occurrence, he hurried home to help take care of the farm and his family; but by the time he reached his village, water had already surrounded his house.

One night at ten o'clock three small boats with ten armed men approached his home and ordered him and his wife to be silent. The literature evangelist was told to take a little rice and only the clothes he could wear and was forced into the boat, leaving his family behind.

Days, weeks, months, and even years went by, and his wife had no news of what had happened to him. Everyone in the mission thought he was dead.

The three small boats, carrying 12 prisoners, proceeded through the flooded area for about five or six hours. Then the men walked until the middle of the afternoon of the next day. At a district headquarters our worker was held for one month.

Every day he was interrogated by those in charge. He was questioned on his past activities and connections with Western forces fighting in Vietnam. He tried to assure them that he was a Christian literature salesman with no other interests ex-

cept to serve God and help his countrymen find a better way of life. At night his feet were put in stocks to make sure he could not escape. Day after day he suffered mental torture during daylight hours and physical pain at night from the stocks in which his feet were placed. At the end of the month the questioning ended, and the prisoners were divided into two groups.

Each member of the group into which the literature evangelist was placed received a day's ration of cooked rice and an additional bag of uncooked rice to carry with him on a seven-day walking trip to their permanent destination. The other group, which when questioned during the 30-day period were not cooperative with their captors, were fed all the rice they could eat and then were marched a short distance from the camp and shot. The remaining prisoners marched for seven days, zigzagging through the mountains and valleys, in drenching rain and burning sun, until at last they reached a large farm that was to be their new home.

Little did the colporteur realize he would be confined to this farm for four or five years. He could not have a Bible. He was warned again and again not to live as a Christian. He was told never to pray. But as he went about his farming, in field and forest, he lifted his heart many times to God in prayer, finding comfort and peace in Jesus.

After four years of trusted service he was given the task of carrying food and clothing supplies to many areas in northern South Vietnam. On one such trip, bombs were dropped near him and he suffered a three-inch shrapnel wound. Three trips were from seven to ten days' duration.

In February, 1969, the Adventist was told to make another journey, this time of seven days. On the sixth day, as he trudged along the mountainside with his group, he came within sight of the mountains near his home. His heart beat faster



At one stage of his escape, the literature evangelist passed through a market place.

as he considered the possibility of escape.

The next day the group arrived at their destination. A whole village of opposing forces met them. The prisoners were paired off in two's and three's, except for the literature evangelist. He was told to stay in a farmer's home by himself.

For safety, the members of the farm family slept in a cave beneath the house. As he tried to sleep the first night, his mind was restless, thinking of home and the wife he hadn't seen for five years. And what about the children—were they all well? He was so preoccupied that when a young mother came up out of the cave, she startled him.

She was curious and asked many questions. Her husband was out on some political or military mission, he learned. He was afraid of her and gave his replies cautiously. She asked about his home, family, friends, and other details of his life. She appeared sympathetic and continued to question him at length. He was shocked when she finally asked him if he wished to escape.

The very question, coming from this woman, gave him chills. He thought it was a trick to take his life. Acting as calmly as he possibly could, he told her that he could not expect to live if he had such thoughts. It was then that she said she would help him. He could not believe it. It was too good to be true.

During the following five days she returned to encourage him on several occasions. Her husband's return almost upset the carefully laid plans. But the captive set out, dressed as an old man going to market.

The woman had explained the route well. He was to appear as if he were going to the village. Then from the market he was to go to the main highway, a journey requiring more than two hours. He was to walk slowly, as if nothing unusual were taking place.

All went well until he left the market place. Then he was discovered and his enemies began their pursuit. Bullets were flying around him. But he had been trained so well by his captors that he evaded them, finally reaching the highway and the care of friendly soldiers.

After 30 days of questioning, this time by his own people, he was given new government papers and permitted to return to his home. On April 16, I brought him to the Saigon Adventist Hospital for treatment of malaria and a complete physical check-up. He will, as soon as he is well, work for the mission until his health and strength are completely regained. It is his desire to return to the literature ministry.

We know the eyes of God have been upon this man through this most difficult experience. Perhaps some of our other men, still missing, will yet return to us.

Five months as a literature evangelist and five years as a prisoner have made deep impressions upon this man. Through it all he has remained loyal to Jesus Christ. His concern for others now includes a young mother miles away—beyond the reach of the church but not of God—the one who helped him escape.

Regional Leaders Report Phenomenal Growth

The Regional Department of the North American Division, at its recent session in Miami, reaffirmed the faith of the Negro leaders in the church, its leadership, its organization, its mission, and its ultimate triumph.

Actions voted at this four-day quadrennial council urged increased dialog between groups of different ethnic origins within the church and bold moves in evangelism, temperance promotion, Christian education, stewardship, literature ministry, and other phases of God's program on earth. The session also provided opportunity for a review of God's leading since the regional conferences were formed 25 years ago.

Beginning January 1, 1945, the first three Regional conferences—Lake, Northeastern, and Allegheny—began to operate. The next year the South Atlantic and South Central conferences were formed, followed by the Southwest Region and Central States conferences in 1947.

The blessings of God attended these new organizations. At the beginning of 1947 when the last two of the conferences were organized, the total membership of all the Regional conferences was 18,262, and the tithe for the previous year was \$893,564.22. By the end of 1968 the membership of these conferences had more than tripled (56,863), and the tithe had multiplied more than seven times (\$6,373,868.07).

In addition to this phenomenal growth, laity and workers have developed a spirit of loyalty to the church as they have felt greater freedom in making decisions about the development of God's work and have had greater opportunity for the outlet of their talents. Is there evidence of this loyalty? Yes. In the years prior to the organization of these conferences there were some secessions from the denomination by ministers and churches. But there has been no such disaffection since. These conferences have provided opportunities for Negro leaders to gain experience by association with denominational leadership on all levels.

Regional conferences are not to be looked upon as segregated organizations. Segregation operates where persons are excluded from membership or fellowship in an organization. The Regional conferences and churches practice a policy of open membership and employment in harmony with the church's actions taken in various councils—policies that serve all congregations in all conferences. Persons of all races and nationalities are welcome, and indeed many churches, both Regional and white, have members of varied origins. It is felt that Regional conferences are fulfilling an important role in the finishing of God's work and hastening the day of Christ's glorious return.

H. D. SINGLETON, *Secretary*
North American Regional Department

Atlantic Union

Northeastern Conference Has Welfare Federation Meeting

More than 900 persons attended the Northeastern Conference Health and Welfare Federation meeting May 4 at Victory Lake Camp, East Park, New York. E. A. Lockett, lay activities secretary of Northeastern Conference, presided over the sessions. He was assisted by Mattie Johnson, conference Health and Welfare Federation president.

Maybelle Vandermark, from the Health and Welfare Department of the General Conference, and W. E. Peeke, union lay activities secretary, contributed to the day's activities.

G. R. Earle, president of Northeastern Conference, headed a large contingent of ministers who accompanied their societies to the campgrounds.

The devotional message was presented by H. W. Kibble, Sr., former lay activities leader of Northeastern Conference.

One of the conference emergency assistance vehicles was on display for the delegates to inspect.

ROBERT H. CARTER
Departmental Secretary



Several participants at the Northeastern Conference health and welfare meeting inspect one of the emergency vehicles.

Under a new plan the Greater New York Conference office staff is becoming better acquainted with the various churches and advancing the cause of evangelism at the same time. On the first Sabbath of each month each conference office worker and family visit a selected church. The visiting worker participates in the Sabbath school and church services. The church members are invited to join in a fellowship lunch. Then in the afternoon a special visitation and literature-distribution program is carried on in the immediate neighborhood of the church.

♦ The Parkview Memorial Hospital Auxiliary recently contributed \$1,000 to purchase two coronary unit beds for the hospital. Other auxiliary contributions to Parkview, which is in Freeport, Maine, have included furnishings for the nursery, solarium, and formula room, and landscaping improvements.

♦ *From Bethlehem to Calvary*, a Faith for Today documentary film on the life of Christ, has received an award of merit from the Religious Public Relations Council, a group of public relations leaders from 38 denominations and religious organizations. Producers of the film were Pastor and Mrs. W. A. Fagal, Jerry Reed, and Robert G. Natiuk.

EMMA KIRK, *Correspondent*

Canadian Union

Ten Baptized; More Growth Expected in Peace River Area

Ten persons of the Peace River district were baptized May 17 in Fairview, Alberta.

In a branch Sabbath school and by private Bible studies a similar number are preparing for baptism soon. The pastor recently began Gift Bible Evangelism in 29 non-Adventist homes. One of the members, now in the process of selling a million-dollar estate, is planning to bring a substantial amount as tithe and as a Thank Offering to the Lord for sparing a son's life during a swimming ordeal in the swiftly moving currents of Smoky River recently. Some of these funds may provide for the opening of gospel work in new places of the district.

JOHN S. PERSHING, *Pastor*

♦ Two hundred members of the Malakwa, Revelstoke, and North Okanagan churches in British Columbia watched as 13 candidates were baptized May 24 in Okanagan Lake by D. E. Tinkler. Among these were three Indian girls. So far this year Elder Tinkler has baptized 44.

♦ The British Columbia Conference recently gave \$1,000 to the Trail Disaster Fund after the town's business section was flooded, causing more than \$2 million damage.

♦ The Richmond Hill, Ontario, church was dedicated on May 24 under the direction of the pastor, W. M. Mercer. The church was organized in April, 1960, with a charter membership of 26. The present membership is 109. Of the original 26 charter members, there are still 16 worshipping in the Richmond Hill church.

♦ During evangelistic meetings in April and May held by O. A. Orpana of Corner Brook, Newfoundland, about 50 non-Adventists attended the services. Dial-a-Prayer and Your Family Bible Phone Service is being used to secure interests and enroll many in Bible courses.

*Jacob saw in a dream that
it was the will of God
that he should prosper, but
that his scheming had nothing to
do with the increase.*

*"I have waited for thy salvation,
O Lord" (Gen. 49:18).*

THIS passage of Scripture puzzled me for many years. It seems to occur as a sudden break in thought in the middle of Jacob's prophecy about his sons, or his blessings on them, as expressed in verse 28. There seems to be no connection between this exclamation and the words to the sons.

We, of course, look at once for a reference to the Messiah within the statement. But if this were the principal meaning, our text should come after the twelfth verse, ending the prophecy concerning Judah and the coming of Shiloh. But it comes after three more sons are mentioned.

The text does not come at any apparently meaningful point—not the midpoint, not after the sons of Leah. It seems to be a spontaneous outburst with no logical relationship to the scheme of the blessings, but certainly with some important significance.

Our first impulse upon reading the text is to say, "It's about time, Father Jacob! It's about time you waited for the salvation of the Lord. There have been enough times when you didn't."

There was that day when brother Esau came in from hunting—tired, thirsty, hungry. Jacob had been thinking for a long time about the birthright. It was to be his. Properly, it should belong to just such a pious, responsible, home-loving man. He was fit to become a father, the priest of his household, the progenitor of the chosen people. But Jacob was getting along in years, into his seventies, and there was no evidence of a birthright for him.

Here is impulsive, carefree Esau demanding food. What an inadequate patriarch he would make! Impatient of restraint, oblivious of household problems, barely tolerant of the religious routine of the family; how poorly fitted he was for leadership of a clan!

Now, mark you, Jacob was quite unselfish in wanting the birthright. He knew of the prophecies concerning the seed of Abraham. He knew he was fitted for the responsibility that was prophesied for him. But somebody would have to act in negotiating the transfer of responsibility from undeserving Esau to deserv-

ing Jacob, and it wouldn't be Esau.

Proof that Jacob became uneasy about the trade of pottage for birthright can be found in his willingness to swindle for the blessing. Even if Esau would, at last, honor the bargain made under pressure, which was unlikely, Father Isaac would not honor it. In his false, uncomfortable position Jacob resorted to the elaborate deception. If only he had been willing *then* to wait for the salvation of the Lord! The flight from home, the years of hardship and strife, the wedding deception, the separation from Rebekah, the agonized return to a hostile brother—all this might have been avoided. But, unfortunately, Jacob was only beginning a long career of taking his own way instead of finding God's way.

Thus Jacob left an angry brother, a disappointed father, a heartbroken mother, and the prospect of a birthright, to go to a suspicious and scheming uncle. It would be only by the salvation of the Lord that the birthright would ever be recovered now.

Quickly we skip over the seven years that were so short to Jacob in love. We see him again on the morning after the wedding, with a second set of hopes shattered and a suddenly despised wife. Leah had been only the older sister with a minimum of charm and with weak eyes. But now she became a barrier to Jacob's romantic dreams.

More Deception

Most of us are romantic at heart and few would question Jacob's right to demand Rachel as a second wife. Perhaps we feel that Leah deserved the punishment of being the unloved one, in view of her part in the deception. But who later caused the dissension in Jacob's household? It was Rachel. Who introduced idolatry into the home? Rachel. Who stole the idols of Laban and used deception to conceal the theft? Who began the insane competition for children, bringing concubinage into the family? It was Rachel.

The psychologists tell us that children at four years of age are especially susceptible to upset from strife between parents. Little Reuben was about four years old when he came in from the fields with some mandrakes—those medicinal herbs so highly valued—to see his mother and

*he
should
have
learned
his
lesson
before*

By RICHARD B. LEWIS

Rachel barter for the favors of Jacob. Here may have begun those thoughts and feelings that led to his disgraceful pollution of the family integrity when he reached physical maturity.

Rachel was the favored wife, and Jacob loved her dearly, but at what a price! Surely Jacob would have been wise to accept the wife he got at first and to wait for the salvation of the Lord.

You may say, "Yes, but didn't the finest son come through Rachel?" It is true that Joseph was a lovable and upright son who was the means of saving the family in time of famine. But the great wise Solomon was a son of Bathsheba. That did not justify the adulterous act of David in taking Bathsheba as his wife. Neither was the good character of Joseph a justification of polygamy in the house of Jacob. In both cases we see the mercy of God in blessing His erring children in spite of their blindness and perversity.

"The sin of Jacob, and the train of events to which it led, had not failed to exert an influence for evil—an influence that revealed its bitter fruit in the character and life of his sons. As these sons arrived at manhood they developed serious faults.

The results of polygamy were manifest in the household. This terrible evil tends to dry up the very springs of love, and its influence weakens the most sacred ties. The jealousy of the several mothers had embittered the family relation, the children had grown up contentious and impatient of control, and the father's life was darkened with anxiety and grief."—*Patriarchs and Prophets*, pp. 208, 209.

A New Wage Plan

A few years went by and Jacob was on a new wage plan, paying for cattle instead of wives. You recall that the color design of the cattle determined whose they were. Jacob tried methods of his own to influence the kind of stock that became his.

The boys, of course, saw all that was done. They made a fascinating group, eleven little fellows all born within about seven years. No wonder they were astonished years later when the prime minister of Egypt seated them by age. No one would ever have been able to arrange them that way by looking at them. Here they were running around the barnyard, watching everything that Father Jacob did. I can hear Simeon saying, "Rube, what's pa doing with those

saplings he's putting up by the troughs?" Reuben's reply could have been, "Why, don't you know? Pa's smart. He's making it so he gets all the best stock and grandpa gets what is left." It is easy to trace the misdeeds of these boys back to the influence of their father, scheming to get more than his share. Again Jacob's gain-blinded eyes could see only the advantage of the moment. Again he was unwilling to wait for the salvation of the Lord.

Jacob saw in a dream that it was the will of God that he should prosper, but that his scheming had nothing to do with the increase. God's blessing alone, operating by the laws of heredity, built quality into the flocks and herds of Jacob. How much better it would have been for the boys if the father could have learned to wait.

Another chance for Jacob to trust in God came when he decided to leave Laban's household. The honest, straightforward way to part company would have been to tell Laban his plans, to say simply and firmly, "I'm leaving." There would then have been no stealing of idols, no just cause for recrimination, no need for the somewhat hostile pledge of the

The art of living *when you're Young*

By MIRIAM WOOD

WITCHCRAFT, 1969 *Witchcraft* is a word most people in civilized, enlightened nations probably hadn't thought about for a long time. Or, if the word happened to drift into their consciousness, they dismissed it with the shrug and half-smile reserved for superstitions cherished by the uneducated and uninformed. At its doubtful best, the mental picture evoked by *witchcraft* was a kaleidoscopic hodgepodge of wild-eyed frenzy, meaningless mumbo jumbo, darkness, leaping shadows, fire—perhaps even such diverse and bizarre objects as a chicken foot and a newly dead lizard. At its worst, witchcraft was a shuddering reminder that dark, malignant forces exist in this world, forces that a Christian emphatically desires to avoid.

All this, though, has apparently been changed. Incredible though it may seem, an intense interest in witchcraft is developing these days, particularly among young people. Courses in high schools, colleges, and universities have hurriedly been put together on this subject, and are proving so popular that waiting lists have had to be made up to take care of the eager learners. Ancient volumes of spells, incantations, procedures, and records of successful experiments are being dusted off reverently and memorized, word for word.

Since youth is the traditional time for experimentation of all sorts, one might be inclined to consign this interest to the limbo of the fad, something to be endured until its demise, like that of the goldfish-gulping and the telephone-booth-packing of previous years—were it not for some deadly serious implications. Most of its young devotees consider witchcraft an actual *religious* exercise; they claim to find spiritual renewal, purpose, and meaning in this "other dimension," as

it is called by some. Practitioners will go so far as to admit that "black" or Satanic witchcraft exists; they insist, however, that they are involved with "white" or "good" witchcraft.

Admittedly I haven't researched the subject deeply. But what I have read and seen has convinced me that what students term "white magic" is nothing more nor less than spiritism.

It should be fairly obvious, I think, that when one rejects the plain statement of the Old Testament (Eccl. 9:5, 6), that the dead "know not any thing," they're pretty vulnerable to any sort of spiritistic chicanery. What's more, it shouldn't be surprising if some rather spectacular "successes" in contacting the "dead" will begin to take place. I, for one, have a healthy respect for Satan's ability to transform himself into any guise necessary. (Remember the serpent in Eden?) Already on deadly dangerous ground, the young witches (they claim to be such) will be led farther and farther along the road to—well—Satan-worship, to be bluntly frank.

Most spine-chilling of all is the possibility that Witchcraft, 1969, may somehow be connected with the development of the troika, of which Ellen G. White speaks—the three-part coalition—which will take place just before the second coming of Christ:

"Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country [the United States] will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

It seems to me that Witchcraft, 1969, is far more than newly dead lizards and chicken feet and mumbo jumbo. It could very well be an eschatological signpost of incalculable significance. A young Seventh-day Adventist would, I should think, want to view that particular signpost from as great a distance as possible.

Mizpah. Besides, Jacob might have had foresight to see that he was not safe from an angry Laban, even with a three-day advantage in flight. Only one source of protection saved Jacob. God appeared to Laban in a dream and warned him not to harm his son-in-law. In the end, it was the salvation of the Lord that saved the fugitive family from harm. The stealth of the hasty departure, the whisperings of danger, the hurry along the way—all had their effect upon the impressionable children. If only Jacob could then have waited for the salvation of the Lord!

The lesson had not yet been learned. Two companies of angels met the group and accompanied them for a day to give them courage and assurance. But when the time came to face Esau, assurance vanished. Jacob planned elaborate gifts to appease his brother. Company after company was to meet the angry Esau and present valuable stock as a suggestion that no claim would be made for material wealth.

The patriarch, nearing one hundred, sent his household on ahead while he remained behind to pray. He gained a real victory, but habit reasserted itself the next morning as he put the handmaids and their sons in the danger spot. Think of the effect upon Dan, the oldest child of the advance group. He was well aware of the unfair treatment in being placed with his concubine mother in the place of greatest danger, while the little, favored son of the pampered wife had the safest position. No wonder he became a backbiter. No wonder Jacob could prophesy of him, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." The slight, the insecurity, could account for the bitter hostility that marked Dan and, as some believe, finally barred the name of his tribe from the City of God. It is not without significance that just after this prophecy Jacob uttered the exclamation that is our text.

We need not minimize the victory in the night of wrestling.

"The error that had led to Jacob's sin in obtaining the birthright by fraud was now clearly set before him. He had not trusted God's promises but had sought by his own efforts to bring about that which God would have accomplished in His own time and way. . . . Jacob had received the blessing for which his soul had longed. His sin as a supplanter and deceiver had been pardoned. The crisis in his life was past. Doubt, perplexity, and remorse had embittered his existence, but now all was changed; and sweet was the peace of

reconciliation with God. Jacob no longer feared to meet his brother. God, who had forgiven his sin, could move the heart of Esau also to accept his humiliation and repentance."—*Ibid.*, pp. 197, 198.

The experience of meeting Esau gave him the fifth and most powerful witness that waiting for the salvation of the Lord is the course of wisdom. For he saw that once more all his scheming came to nothing. Only the warning of God to Esau saved a tragedy. Now Jacob knew how to wait for the salvation of the Lord.

Life was no garden party even after this. No wonder Jacob said, in answer to Pharaoh's question, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9).

The old man could truthfully exclaim from time to time, "All these things are against me." What a list of heartbreaks and disappointments he could amass! The flight from home, the strife with Laban, the substituted bride, the misadventure of Dinah, followed by the violence of Simeon and Levi, the early death of Rachel, the crime of Reuben, the scandal of Judah and his sons and daughter-in-law, the death of Rebekah before he could see her again, the evil lives of the sons, the loss of Joseph and of Simeon—all these experiences brought down his gray head with sorrow to the grave. But he had learned to wait and see the salvation of the Lord.

There are Jacobs today. But may you and I learn from the first Jacob's experience, so that we may early gain the secret he was so long learning. Let us wait for the salvation of the Lord. ♦♦

Sixth in a Series on Adventist Education

Education for Leadership

By LEIF KR. TOBIASSEN

The great need within the Advent Movement today is for leadership. God's cause needs men and women who can think, who have courage, who can plan ahead and budget the cost, who can evaluate men and direct the work of others, who can see beneath the surface of developments, and who can find ways where others see only obstacles. The Adventist schools must supply this type of person.

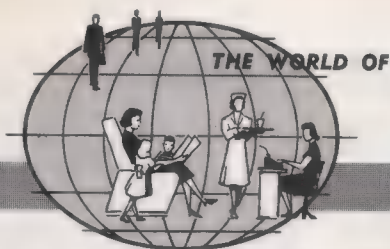
Because of this, instruction in Adventist schools must be different from the type of instruction usually given in the conventional schools in the world today. In the regular school systems stress is placed on adjustment to society, on obedience to the national heritage. Students are not always taught to find answers for themselves. Many students are taught merely to remember rather than to understand. The lecture and the textbook dominate conventional schools even today. Instruction is often geared to artificial examinations rather than to deep understanding and to strong judgment. In many schools the independent student who follows God's way rather than the world's way is at a disadvantage because he cannot pursue the grooves cut by someone else.

As Ellen G. White has stressed, the leader must be a thinker rather than merely a reflector of other men's thoughts. The curse of our world today is that many men and women cannot make independent decisions; they allow others to mold their tastes and desires and actions. Our Adventist schools must educate young people who, under God, will make the right decisions whether others follow them or not. Methods and practices that do not educate young people to think individually and to exercise independent and personal judgment have no place in Adventist schools.

The Advent Movement is in need of stronger independence from conventional society, which the New Testament describes as "the world." Independence can be achieved only by leadership. Adventist schools, therefore, must emphasize leadership training.

Parents Must Also Be Leaders

Parents today should think wisely before they decide in which schools they place their children. Parents should consult Ellen G. White rather than worldly authority. Adventist parents cannot encourage their children to seek an education outside the system that God has guided His people to establish. If parents disregard the counsel of God, they may lead their children into disaster. God's way may not always be the least expensive, but it is always the preferable. Money and time are worth far less than eternal salvation.



The Adventist Woman

Conducted by DOROTHY EMMERSON

The Happy Lament of a Young Father



H. A. ROBERTS



By ROBERT W. NIXON

BOB, if you move to Nashville you must learn to play golf." My counselor gave me several above-par reasons why I should take up the noble pursuit of the golf ball. And I vowed to learn the game.

But today my hastily acquired golf bag with its handful of balls and tees, the putter, the two woods and eight irons, sits in the corner of my office collecting dust, the irons slowly rust-

ing in middle Tennessee's humidity. You see, I had to decide whether I wanted to head for home after work or head for the golf course.

I decided to spend my spare time with my wife and two children, and get my exercise pushing the lawn mower, buffing the floors, and wrestling with the children. And I think I have adequate support for my decision. For instance, Proverbs 22:6

says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Maybe you haven't thought much about the text, but you should observe that it does *not* say that *mothers only* should train their children. Neither does it say that *fathers only* should train their children. I like to think of the text as reading, "Mothers and fathers, work together to train up your children in the way they should go: and when they are old, they will not depart from it."

For the past 25 or 30 years many so-called experts have blamed mother for just about everything that goes wrong with junior or with the world. In fact, when Philip Wylie in his book *Generation of Vipers* declared that momism—that is, overbearing, pushy mothers—is the cause of the world's problems, the word and philosophy were acclaimed by the popular culture of the day.

But perhaps history has been a little too cruel to mothers. Perhaps momism is a factor in some instances of misbehavior. But in all too many cases the culprit can just as well be identified as popism, a term which I'm sure won't become a conversational piece.

Let me give you an example of popism. Father barely drags himself home from a hard day's work at the office. He struggles up the two steps

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



DE LUXE WALDORF SALAD

- 2 cups apples, cut in sticks
- 1/2 cup celery, diced
- 1/4 cup raisins (seedless)
- 3 tablespoons walnuts, chopped
- 8 walnut halves (for garnish)
- 8 celery sticks
- 1/2 cup mayonnaise

Dip apple sticks in pineapple juice. Add diced celery, raisins, chopped walnuts, and mayonnaise and place on bed of lettuce. Arrange unpeeled apple wedges around salad. Garnish with walnut halves and celery sticks.

For sandwiches to eat with the salad, use whole-wheat bread filled with cream cheese. Serves 8.

California and The Alternate Theory

Letter to a Biologist

"Honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."—
H. H. Newman, University of Chicago.

IN RECENT *Newsletter* issues we have quoted extensively from California newspapers regarding the controversy over the *Revised Science Framework* which permits the teaching of special creation as an alternate theory to evolution as an explanation of origins. One of the outspoken critics of this *Revised Framework* is Dr. Ralph Gerard, Dean of Graduate Division, University of California at Irvine. Following are excerpts from a letter to Dr. Gerard written by Dr. Frank Marsh, Professor of Biology, Andrews University, Berrien Springs, Michigan.

. . . You are quoted as saying "In the case of evolution, I know of no responsible person who has examined the evidence who questions that species arose by a continuing series of changes from ancestral ones." For a reportedly great biologist your assertion here amazingly is so vague as to make it completely unclear. By "species" do you mean organisms as nearly alike as the coyotes *Canis latrans* (Prairie Wolf), *C. lestes* Merriam (Mountain Coyote), *C. frustror* Woodhouse (Oklahoma Coyote), *C. mearnsi* Merriam (Mearns Coyote), *C. estor* Merriam (Desert Coyote), and *C. ochropus* Eschscholtz (California Coyote)? If you do, then you probably will be surprised to know that creationists agree with you. These "species" very possibly have developed from a few ancestral dog-like animals. But if by "species" you refer to creatures as different as coyotes and cats, then creationists will disagree with you because they hold that dog-like animals and cat-like animals arose as separate creations, i.e., that they are not genetically or blood-related. An honest and careful scientist must always, and especially when making such sweeping charges of irresponsibility, be careful to choose words which will clearly point out just who is being maligned and on what grounds.

I believe, friend Gerard, that high on a list of misinformation which seems to sway you, is your lack of knowledge that many very reputable scientists are believers in special creation (the belief that all such basic types as men, chimpanzees, horses, cows, cats, dogs, roses, gladioli, and sweet peas were created at the first appearance of life on this earth—see Genesis I). Illustrations of creationist scientists here may be found on the membership lists of such societies as the long-standing Evolution Protest Movement of England with chapters all around the world, and the Creation Research Society, Bible-Science Association, *et al.*, in the States which number their scientific members by the thousands. . . .

Everett C. Olsen, Professor of Geology, University of Chicago, says of this "generally silent group":

"There are, of course, degrees of difference in evaluation of success, from healthy skepticism to confidence that the final word has been said, and there are still some among the biologists who feel that much of the fabric of theory accepted by the majority today is actually false and who say so. For the most part, the opinions of the dissenters have been given little credence. This group has formed ■ vocal, but little heard, minority.

"There exists, ■ well, ■ generally silent group of students engaged in biological pursuits who tend to disagree with much of the current thought but say and write little because they are not particularly interested, do not ■ that the controversy over evolution is of any particular importance, or are so strongly in disagreement that it seems futile to undertake the monumental task of controverting the

immense body of information and theory that exists in the formation of modern thinking. It is, of course, difficult to judge the size of this silent segment, but there is no doubt that the numbers are not inconsiderable. Wrong or right as such opinions may be, its existence is important and cannot be ignored or eliminated as a force in the study of evolution." *Evolution After Darwin*, Vol. I, University of Chicago Press (1960), p. 523.

When just a few years ago I spent a winter doing post-doctoral work at Michigan State University, I was interested to learn that among the 50 teachers who were teaching a single required-of-all-freshmen course in basic science, five were special creationists. These were responsible professors and cherished by the school. Friend Gerard, you and I both know that in the history of biology, from Galen down, many scientists who made major contributions to the science of biology were believers in special creation. In the face of the record, past and present, how can you cajole yourself into deceiving the public by saying that "no responsible person" questions organic evolution?

... A universal characteristic of evolutionists is that they do not know what modern creationists believe. If they have any concept of creationism whatsoever, it is that of the creationist of the Dark Ages and down through the 1800's. Evolutionists would not wish to be listed as accepting the explanations of the early evolutionists, and the same situation exists with modern creationists. Probably one of the most characteristic marks of a modern evolutionist is his complete lack of patience on any discussion of origins with a creationist. This smacks loudly of religious fanaticism rather than cold science, than open-minded search for natural truth.

Some remarks by G. A. Kerkut, English physiologist (you will note that I always quote evolutionists), are apropos here as he portrays how evolutionist scientists may miss basic truths:

"It might be suggested that if it is possible to show that the present-day forms are changing and evolution (microevolution) is occurring at this level, why can't one extrapolate and say that this in effect has led to the changes we have seen right from the Viruses to the Mammals? Of course, one can say that the small observable changes in modern species may be the sort of things that lead to all the major changes, but what right have we to make such an extrapolation? We may feel that this is the answer to the problem, but is it a satisfactory answer? A blind acceptance of such a view may in fact be the closing of our eyes to as yet undiscovered factors which may remain undiscovered for many years if we believe that the answer has already been found." *Implications of Evolution*, Pergamon (1960), p. 154.

If I wore dentures, I am sure I would have dropped them when I saw you quoted as saying, "This change is the essence of evolution and is as much a fact as atoms and gravity." It is *scientists* like you, friend, men who volubly verbalize such startling untruths, that bring disrepute upon the profession of being a scientist! I hope you are at least sincere, but if you are, then I fear you are devastatingly confused. I would assume that you are failing to distinguish between *microevolution* and *megaevolution*.

As these terms are used in today's literature, you know "microevolution" is reserved for the production of species, subspecies, races or breeds, and other such groups of individuals which appear *within the basic types* or kinds such as cows, dogs, oak trees, and maize. On the other hand, "megaevolution" is applied to the sort of change

which would be necessary if a new basic type were to be produced by another basic type; for instance, if a mouse were to produce a bat, or if an ape-like creature were to develop into a man. Megaevolution is what is commonly meant when the word "evolution" is used. But all evolutionists who know the facts agree that organic evolution is merely a doctrine, an hypothesis, because its truth has *never been demonstrated*. As H. H. Newman, famous geneticist (and one of my teachers at the University of Chicago) says on page 57 of his *Evolution, Genetics, and Eugenics*, Chicago (1925): "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."

Misappropriated dogmatism which asserts that evolution (megaevolution) is a demonstrated fact is largely employed by high school biology teachers, but you and Harlow Shapley (famous Harvard astronomer) and Sol Tax (anthropology, University of Chicago) are the only *seasoned* scientists (who should know better) whom I can recall as having met who make this extremely exaggerated claim publicly. You are reported as saying it is as real a fact as atoms and gravity, and Shapley said (1959 at the Darwin Centennial in Chicago), "Organic evolution is as completely demonstrated a fact as is the sphericity of the earth." The only way that I can make sense in your sweeping assertions is to conclude that you are confusing megaevolution with microevolution. I assume that you three have been so busy with stars, the human brain, and development of human races as to have little time to acquaint yourselves with the *facts* about variation among organisms. I invite you to give me even *one* example where laboratory demonstration of the production of a new type of plant or animal by another basic type is available. I warn you that biological scientists as good as you are reported to be, including Theodosius Dobzhansky of Columbia, have failed to meet this request. Why this dearth of examples and confusion of fact of evolution? ... This lack arises from the fact that nature, unassisted by the Creator, has ever been completely incapable of developing a new basic type.

As all the common-run evidences for megaevolution from biogeography, taxonomy, comparative anatomy and physiology, and paleontology, thousands of items all told, come flooding into your mind, I would caution you, friend Gerard, that every one of these items is *not empirical* (demonstrable) but merely *subjective* (persuasive, circumstantial). For every logical evolutionist interpretation there is one at least as logical from the creationist point of view. One brief example here would be the demonstrable fact that all vertebrates with forelimbs have the same three bones, humerus, radius, and ulna. With this established demonstrated science ends. An explanation of this phenomenon lies in the realm of speculation. The evolutionist says, "This proves these basic kinds all had a common ancestor." The creationist says, "Here is proof which suggests one Creator with a master plan." Both explanations are reasonable, logical. Which is the correct one? The answer will depend upon where you wish to place your faith. For the simple reason that all "proofs" for evolution are of this subjective quality, the origin of basic types by megaevolution can never become a *demonstrated* fact. And furthermore, a majority vote at any point in time among scientists will not be able to convert subjective evidence into demonstrated fact. ...

Turning now to the kind of change among living things which in biological literature is called microevolution, this is indeed a demonstrable fact, a fact which special creationists accept. In my opinion it was a triumph for the god of confusion when this sort of change was designated "evolution." Because an assumed development from simple organisms to more complex or more specialized organisms was long ago designated "evolution," a word on almost every tongue today, it was indeed unfortunate that the occurrence of variation within kinds should in recent years be called "microevolution" when in nature it is merely a proliferation into varieties with no development whatsoever from simple toward complex.

Because of this semantic trick a great deal of confusion arises when it is learned that under these comparatively new terms evolutionists are both megaevolutionists and microevolutionists, while creationists are microevolutionists only. How has this come about? It has resulted from a characteristic of evolutionists to mingle speculative science with laboratory science until the great bulk of them have now lost track of what is demonstrated fact and what is merely wishful thinking in the realm of philosophy.

Microevolution is a demonstrated fact. Through this process of variation we have dent corn, flint corn, starch corn, pop corn, and pod corn, but even he with half an eye can see that each of these varieties is 100% corn. Nothing basically new is produced. A cow may give birth to an Aberdeen-Angus, an Africander, an Ayrshire, a Brahman (Zebu), a Brown Swiss, a Devon, a Galloway, a Gaur, a Gaval, a Guernsey, a Hereford, a Holstein-Friesian, a Jersey, a Longhorn, a Shorthorn, or even a Catalo, but this is only microevolution because these are all indisputably merely breeds of the cow kind. In very early all of our domesticated plants and animals this proliferation of varieties (hybrid this and hybrid that) has occurred. But the addition of each new breed merely serves to make more crystal clear the fact that microevolution can never do more than produce a new variety *within a basic type which was already in existence*. I challenge you, friend Gerard, to produce even *one* case of laboratory demonstration where one or all the processes of variation has/have resulted in the appearance of a new basic type. Ponder this fact carefully. The evidences from nature are that the basic types (men, chimps, dogs, cows, horses, roses, oaks, maples and petunias) are inviolate (Genesis I says they were created after their kinds) and in the matter of reproduction completely locked within the locus of each respective kind. If the majority of scientists were not blinded by an obsession of megaevolution, this limiting principle in nature, the principle of the fixity of the kind, would be recognized as one of the most universal principles known to biology.

Evolution proponents assert that Charles Darwin disproved Genesis. This is an error which reveals that evolutionists have both failed to read Genesis and to acquaint themselves with the facts of profane history. True, Darwin thought he had disproved Genesis, but in actuality he merely disproved the *interpretation of Genesis given him when a theological student at Cambridge*. Darwin's scholastic professors told him that when Genesis stated that organisms were created after their kinds it meant that offspring would look as much like their parents as coins resemble the die which stamped them. Furthermore, they told him that God had set plants and animals in the earth

in the more or less restricted areas they occupied in Darwin's day, i.e., there had been no migration. Darwin with almost childlike simplicity believed what these theologians told him that Genesis taught.

When we read Genesis we find that it merely asserts that plants and animals in their basic kinds were created on the earth in six 24-hour days, and brought forth after their kinds (Genesis 1:12 RSV: "... plants yielding seed according to their own kinds"). Furthermore, Genesis states that although the animals debarked in the Mountains of Ararat they were brought out of the ark "... that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth"—Genesis 8:17. Thus Genesis says nothing about no microevolution and no migration.

As a result of Darwin's remarkable observations on his five-year voyage around the earth and of the experimental work he did at Down, he concluded that organisms *did* vary and *did* migrate over the earth. Because this was contrary to what he had been taught that Genesis said, most unfortunately he concluded he had disproved Genesis. And evolutionists amazingly, without familiarizing themselves with the facts, have declared ever since that Darwin *did* disprove Genesis. For both the misinformed and the uninformed I would recommend more careful reading of Genesis, and recognition that even in our day individuals of basic groups of organisms are still inviolate in the matter of change into new basic types.

Darwin was above average in his powers of observation but peculiarly he failed to get the point that after all their variation, his tortoises were *still tortoises* and his finches *still finches*. He failed to recognize the basic fact that his success in tracing organisms in their particular geographical location to their obvious ancestors in some distant geographical niche was due to the *perpetuity of the basic type*. Because they were still the *same basic type* as their ancestors he was able to trace their migration paths.

Notwithstanding observable facts, when Darwin decided upon an hypothesis of origins, he amazingly departed entirely from the realm of demonstrable evidence, recognized no law-bound forces or limitations, and assumed that complex forms had developed from simpler forms. His faith (or was it presumption?) in endless linear change led him to the fantastic notion of *megaevolution*, and uncritical scientists have from his day followed along after him in their philosophies through an assumed hole in the fixity-of-kinds fence like well-behaved sheep, and thereby exchange their true Biblical station as sons of God for an assumed heritage which could never reach a higher level than that of a noble beast, wholly bestial, a creature not known in the Scriptures. According to the Bible man was *created man*, male and female, at the beginning (Matthew 19:4), formed of the dust (Genesis 2:7), in the image of God (Genesis 1:27), and consequently is the son of God (Luke 3:38). A hopeful and soul-satisfying future rests upon these specially revealed facts.

How do we recognize brachiopods in the Cambrian? By the very same morphological characters by which we recognize present-day brachiopods. A. H. Clark, on page 101 of *The New Evolution: Zoogenesis* (Williams and Wilkins), says:

"Since all the fossils are determinable as members of their respective groups by the application of definitions of those

groups drawn up from and based entirely on living types, and since none of these definitions of the phyla or major groups of animals need be in any way altered or expanded to include the fossils, it naturally follows that throughout the fossil record these major groups have remained essentially unchanged."

How do you, a vocal evolutionist, harmonize these facts with your doctrine? These facts are completely in harmony with the special creation of basic types portrayed in Genesis.

Let us look at the face of our teeming earth with an analytical glance. What have all the processes of variation accomplished since the beginning of life on our globe? Theodosius Dobzhansky (Columbia) on page three of *Genetics and the Origin of Species*, Revised Edition (1941), explains:

"Organic diversity is an observational fact more or less familiar to everyone. . . . (Albeit) a more intimate acquaintance with the living world discloses a fact almost as striking as the diversity itself. This is the discontinuity of variation among organisms.

" . . . the living world is not a single array of individuals in which any two variants are connected by unbroken series of intergrades, but an array of more or less distinctly separate arrays, intermediates between which are absent or at least rare."

Dobzhansky and I once had a several-letters-each-way discussion of origins in which he admitted to me that because of this very real discontinuity among living forms it was impossible today to demonstrate evolution (megaevolution) in the living world. For the real proofs of organic evolution, he explained, one would have to turn to the paleontologists and their fossils. He referred me specifically to G. G. Simpson and his book *Tempo and Mode in Evolution* (Columbia, 1944). Imagine my surprise when on page 99 of Simpson's book I read the following:

"The facts are that many species and genera, indeed the majority, do appear suddenly in the record, differing sharply and in many ways from any earlier groups, and that this appearance of discontinuity becomes more common the higher the level, until it is virtually universal as regards orders and all higher steps in the taxonomic hierarchy.

"The face of the record thus does really suggest normal discontinuity at all levels, most particularly at high levels, and some paleontologists (e.g. Spath and Schindewolf) insist on taking the record at this face value. Others (e.g. Matthew and Osborn) discount this evidence completely and maintain that the breaks neither prove nor suggest that there is any normal mode of evolution other than that seen in continuously evolving (by microevolution) and abundantly recorded groups. This essentially paleontological problem is also of crucial interest for all other biologists, and, since there is such conflict of opinion, nonpaleontologists may choose either to believe the authority who agrees with their prejudices or to discard the evidence as worthless."

. . . As you may imagine, upon reading the above statement by Simpson, plus several quite identical ones in the same book, I wrote friend Dobzhansky and inquired how he could say that the only place to find laboratory proof for megaevolution is among the fossils when his friend George and other paleontologists declare that the same discontinuity which he (Theodosius) said made a demonstration of megaevolution among living forms impossible, also exists among the fossils. Alas, Theodosius did not reply—and what I thought was a very profitable correspondence came to a grinding halt.

. . . After a century of investigation and study of innumerable instances of variation, all that can be demonstrated to occur is the formation of a new variety within a basic type which was already on hand. The extreme-fixity doctrine of the scholastics placed the fixity at the

level of the individual. Darwin shows this interpretation of Genesis to be false. All pertinent evidence, and I mean *all* pertinent evidence, reveals that there is a fixity in nature (in geology it extends from the Cambrian to the top formation), but it exists *not* at the level of the individual but at that of the *kind* (basic type). To illustrate, the fixity is at the higher level of the cat kind and not at the level of the kinds of cats. By this, for example, I mean that all processes of change operating within the *cat kind* can do no more than to produce another variety of *cat*. This is not speculation, but a principle of biology which is supported by *every known case of variation*. In the face of this demonstrable principle "time" can no more produce a new basic type than a boy could eventually succeed if he were to try for a lifetime to lift himself by his own bootstraps. Would you be honest with him if you said, "Just stay with it, Sonny, and eventually you will be able to lift yourself; Nature's principles are inexorable"? Because of the principle of fixity of the basic type, new basic types cannot be developed even if given eternity—at least the fossil record is one of sudden change and sudden appearance (creation) and not one of slow development through gradually more complex and more specialized forms (megaevolution).

In recent years evolutionists have published two very beautiful and impressive books: (1) *Evolution*, a volume of the *Life Nature Library*, authored by Ruth Moore and the editors of *Life*, published by Time, Inc. (1964), and (2) *Atlas of Evolution*, authored by Sir Gavin de Beer, and published by Thos. Nelson and Sons (1964). These books actually constitute a hoax upon the public because all of the beautifully illustrated (in color) varieties are illustrations of *microevolution* only. Then over these demonstrable variations the authors persuasively wave a magic wand of make-believe and declare that time is all that is necessary for these demonstrable processes to produce new and more complex or specialized basic types, i.e., *megaevolution*. In other words, the man on the street commonly is *deceived* into thinking that real processes *do* exist which can eventually produce megaevolution. The fact is never breathed that variation has been universally demonstrated to be capable of going no farther than the production of new breeds or varieties which are unequivocally members of a basic type *already on hand*. If this oft-repeated assertion "gripes" you, friend Gerard, please show me even one case in nature where a basic type can be demonstrated to have produced another basic type.

The confusion of mind to the extent of thinking that megaevolution is a demonstrable fact is most lamentable, especially when scientists of your standing so volubly proclaim your confusion and by sheer prestige try to stamp down any opposing point of view. When you compare the demonstrable fixity of basic types and the actual discontinuity in nature to the stork story of origin of babies, you proclaim publicly your deplorable lack of information and reflect discredit upon scientists as a group. We bewail the ignorance of the Dark Ages which resulted from the dogmatic churchmen with iron hand bending everybody to their belief. Are we doing any better today, friend, when we launch campaigns and proclaim falsehoods and misrepresent scientific truth in an effort to blast folk into acceptance of our point of view?

Megaevolution is *not* "as much a fact as atoms and
(Continued on page 31)

Monthly Basic Pay, Effective July 1, 1968, As Provided in the Uniformed Services Act of 1967 (Public Law 90-207)

OFFICERS

Pay grade	2 or less	Over 2	Over 3	Over 4	Over 6	Over 8	Over 10	Over 12	Over 14	Over 16	Over 18	Over 20	Over 22	Over 26	Over 30
O-10 ¹	\$1,607.70	\$1,664.40	\$1,664.40	\$1,664.40	\$1,664.40	\$1,728.00	\$1,728.00	\$1,860.60	\$1,860.60	\$1,993.80	\$1,993.80	\$2,126.70	\$2,126.70	\$2,259.60	\$2,259.60
O-9	1,425.00	1,462.20	1,493.70	1,493.70	1,493.70	1,531.20	1,531.20	1,594.80	1,594.80	1,728.00	1,728.00	1,860.60	1,860.60	1,993.80	1,993.80
O-8	1,290.60	1,329.30	1,360.80	1,360.80	1,360.80	1,426.20	1,426.20	1,531.20	1,531.20	1,594.80	1,594.80	1,728.00	1,728.00	1,797.60	1,797.60
O-7	1,072.20	1,145.40	1,145.40	1,145.40	1,145.40	1,196.40	1,196.40	1,265.70	1,265.70	1,426.20	1,426.20	1,563.00	1,563.00	1,563.00	1,563.00
O-6	794.40	873.30	830.30	830.30	830.30	930.30	930.30	930.30	930.30	962.10	1,113.90	1,196.40	1,265.70	1,373.10	1,373.10
O-5	635.40	746.70	797.70	797.70	797.70	797.70	822.60	866.40	822.60	893.60	1,050.60	1,082.10	1,120.20	1,120.20	1,120.20
O-4	536.10	652.20	696.30	696.30	708.60	740.40	790.80	835.20	873.30	911.40	936.90	936.90	936.90	936.90	936.90
O-3	498.30	556.80	594.60	594.60	689.70	714.90	753.30	790.80	810.00	810.00	810.00	810.00	810.00	810.00	810.00
O-2	399.30	474.30	569.70	569.70	600.90	600.90	600.90	600.90	600.90	600.90	600.90	600.90	600.90	600.90	600.90
O-1 ²	343.20	379.80	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30	474.30

¹While serving as Chairman of the Joint Chiefs of Staff, Chief of Staff of the Army, Chief of Staff of the Navy, Chief of Staff of the Air Force, or Commandant of the Marine Corps, basic pay for this grade is \$2,493.00 regardless of cumulative years of service.

²Does not apply to commissioned officers who have been credited with over 4 years' active service as enlisted members.

OFFICERS CREDITED WITH OVER 4 YEARS' ACTIVE SERVICE AS ENLISTED MEMBERS

Pay grade	Over 4	Over 6	Over 8	Over 10	Over 12	Over 14	Over 16	Over 18	Over 20	Over 22	Over 26	Over 30
O-3	\$655.50	\$689.70	\$714.90	\$753.30	\$790.80	\$822.60	\$822.60	\$822.60	\$822.60	\$822.60	\$822.60	\$822.60
O-2	588.60	600.90	620.10	652.20	677.40	696.30	696.30	696.30	696.30	696.30	696.30	696.30
O-1	474.30	506.40	525.30	544.20	563.10	588.60	588.60	588.60	588.60	588.60	588.60	588.60

WARRANT OFFICERS

Pay grade	2 or less	Over 2	Over 3	Over 4	Over 6	Over 8	Over 10	Over 12	Over 14	Over 16	Over 18	Over 20	Over 22	Over 26	Over 30
W-4	\$507.30	\$544.20	\$544.20	\$556.80	\$582.00	\$607.50	\$632.70	\$677.40	\$708.60	\$734.10	\$753.30	\$778.20	\$804.00	\$866.40	\$866.40
W-3	461.10	500.40	500.40	506.40	512.70	550.20	562.00	600.90	620.10	638.70	656.50	683.70	708.60	734.10	734.10
W-2	403.80	436.80	536.80	449.40	474.30	500.40	519.30	556.80	556.80	576.00	594.60	613.50	638.70	656.70	656.70
W-1	336.60	386.10	386.10	417.90	436.80	455.70	474.30	493.80	512.70	531.60	550.20	569.70	569.70	569.70	569.70

ENLISTED MEMBERS

Pay grade	2 or less	Over 2	Over 3	Over 4	Over 6	Over 8	Over 10	Over 12	Over 14	Over 16	Over 18	Over 20	Over 22	Over 26	Over 30
E-9	\$303.90	\$364.20	\$377.70	\$391.20	\$404.40	\$463.60	\$497.10	\$510.30	\$589.50	\$603.30	\$616.50	\$642.60	\$676.50	\$742.20	\$742.20
E-8	261.90	318.00	331.20	344.70	358.20	417.30	430.50	444.30	464.10	477.30	490.50	497.10	530.40	596.70	596.70
E-7	226.20	278.70	291.90	304.80	324.90	338.10	351.30	364.20	371.10	371.10	371.10	371.10	371.10	371.10	371.10
E-6	190.20	238.50	251.70	261.50	285.00	285.00	285.00	285.00	285.00	285.00	285.00	285.00	285.00	285.00	285.00
E-5	137.70	192.00	205.50	218.70	218.70	218.70	218.70	218.70	218.70	218.70	218.70	218.70	218.70	218.70	218.70
E-4	113.40	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00	159.00
E-3	109.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50	145.50
E-2	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30
E-1	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30	102.30

¹While serving as Sergeant Major of the Army, Master Chief Petty Officer of the Navy, Chief Master Sergeant of the Air Force, or Sergeant Major of the Marine Corps, basic pay for this grade is \$902.40 regardless of cumulative years of service computed under section 205 of this title.

The Nonproliferation Treaty

A MILESTONE TOWARD PEACE

In mid-June the United Nations took the first vital step in halting the nuclear weapons race and making the atom an instrument of peace when it voted on the U.S.-Soviet-sponsored nuclear nonproliferation treaty. The effect of this milestone in the search for world peace was recently discussed by Under Secretary of State Nicholas deB.Katzenbach. Excerpts from his address are presented below.

Some of the major victories for peace in the post-war era have been won through international law . . . I would like to talk about some of the most important—the victories won and the victories that remain to be won in man's efforts to use nuclear energy for peace rather than war.

Gradually, and on a very measured basis, progress to limit the dangers of nuclear destruction and to foster peaceful development has been made. The Atoms for Peace proposal led to the establishment of the International Atomic Energy Agency.

The Antarctic Treaty, signed in 1959, specifically prohibited nuclear explosions or the disposal of radio-active wastes and permitted inspections of facilities in the continent to make sure its provisions were being carried out. The limited test ban treaty, concluded in 1963, has already dramatically reduced levels of radio-activity in the atmosphere.

Last year's Outer Space Treaty prohibits, among other things, the stationing of nuclear weapons in orbit.

A treaty for the prohibition of nuclear weapons in Latin America, already signed by 21 countries, also came into being last year.

Seven Years of Evolution

The U.N. General Assembly now has before it a draft treaty which is clearly the next urgent, necessary step in bringing the atom under control: a worldwide treaty on the nonproliferation of nuclear weapons.

The current draft treaty is the fruit of at least 7 years of evolution. Its ancestry can be traced directly back to a 1961 resolution sponsored by Ireland and unanimously adopted by the U.N. General Assembly. It called on all states, particularly the nuclear powers, to seek "an international agreement containing provisions under which the nuclear States would undertake to refrain from relinquish-

ing control of nuclear weapons and from transmitting the information necessary for their manufacture to States not possessing such weapons, and provisions under which States not possessing nuclear weapons would undertake not to manufacture or otherwise acquire control of such weapons."

I would like to discuss in some detail three features of the proposed treaty—the provisions relating to safeguards; those dealing with peaceful uses of nuclear explosions; and those calling for further progress toward disarmament by nuclear powers.

Controlling Fissionable Materials

Effective safeguards against the spread of nuclear weapons require, first of all, that fissionable materials be kept close track of. The task is complicated by the fact that nuclear reactors used for peaceful purposes . . . produce plutonium as a by product, and plutonium can be used to make nuclear weapons.

Seven years ago when the Irish resolution was passed, this was not a major problem, since relative few reactors were in operation . . . By conservative projections, nuclear power reactors in operation worldwide by 1985—while creating electricity for millions and turning deserts into arable land—will also be producing enough plutonium to make 20 bombs a day.

I am fully satisfied that the draft treaty takes care of any worries along this line. Article III provides that safeguards must be administered "for the exclusive purpose" of verifying compliance with the treaty's provisions against nuclear weapons or other nuclear explosive devices.

Article IV explicitly protects "the inalienable right of all the Parties to the Treaty to develop research, production and use of nuclear energy for peaceful purposes without discrimination." It states, also, that all parties to the treaty "in a position to do so shall also cooperate in contributing . . . to the further development of the applications of nuclear energy for peaceful purposes, especially in the territories of non-nuclear-weapon States Party to the Treaty."

For these reasons, we think this treaty can do more to advance the goals of the International Atomic Energy Agency—worldwide promotion and development of the